NAVY CHAPLAINS BULLETIN

WINTER 1954

NAVPERS 15020

WINTER 1954

NAVY CHAPLAINS BULLETIN

Published quarterly by the Chaplains Division, Bureau of Naval Personnel, as a source of information and inspiration to all Navy Chaplains.

Rear Admiral Edward B. Harp, Jr., CHC, USN
Chief of Chaplains, Pers J
Director of Chaplains, Division, Pers J1

* * *

Commander J. W. Kelly, CHC, USN
Assistant for Character Guidance, Pers Ja

* * *

Commander J. P. Mannion, CHC, USN
Ass't Director, Chaplains Division, Pers J1a

* * *

Captain J. Floyd Dreith, CHC, USN
Assistant for Planning, Pers J1b

* * *

Lieutenant Calvin H. Elliott, CHC, USN
Head, Ecclesiastical Relations Branch, Pers J11

* * *

Commander Robert W. Coe, Jr., CHC, USN
Head, Personnel Branch, Pers J12
Head, Procurement Section, Pers J123

* * *

Lieutenant James K. Snelbaker, CHC, USN
Head, Distribution Section, Pers J121

* * *

Commander Francis L. McGann, CHC, USN
Head, Reserve Section, Pers J122

* * *

Lt. Commander Joseph J. Tubbs, CHC, USN
Head, Logistics Branch, Pers J13

* * *

Commander Charles J. Covert, CHC, USN
Head, Training Branch, Pers J14

Address—Chaplains Division
Bureau of Naval Personnel
Navy Department
Washington 25, D. C.

Phone—LIberty 5-6700 Ext 42347

NAVY DEPARTMENT
BUREAU OF NAVAL PERSONNEL
WASHINGTON 25, D. C.

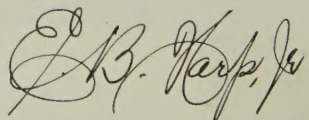
CHIEF OF CHAPLAINS

"WISE MEN"

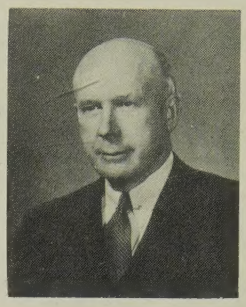
Three men took a long journey, following a celestial beacon asking, "Where is he that is born King of the Jews?" Scripture refers to them as "wise men." Commentators may differ as to the significance of that term but we who profess and proclaim the advent of the Son of God into the sin polluted stream of humanity can also testify to the propriety of the term "wise" men.

Their wisdom was demonstrated in three manners. They, of all the people of the East, recognized in the star the beacon of light of God and followed it. They presented unto the Babe of Bethlehem the costliest and best they could carry but only after they first presented themselves. ...."They fell down and worshipped Him." "Wise men" indeed.

Such "wisdom" is within the reach of all of us. Regardless of the native intelligence with which we have been blessed or the degree to which that intelligence has been developed, we as chaplains are not wise until we can distinguish the star of His will and follow it no matter where it may lead; prostrate ourselves before Him; then offer the gold frankincense and myrrh of loyalty, devotion and dedication. Thus can we too demonstrate a faith which transcends all things earthly and become like the ancient men from the east, "wise men."



E. B. HARP JR.
Chief of Chaplains



I welcome the opportunity of addressing all the Navy's Chaplains, both regular and reserve, through the pages of this bulletin.

In all my recent public statements, I have tried to highlight the fact that we are living in days of discord. We are engaged in a great conflict which impinges on every field of human endeavor, and especially in the realm of the worth of the individual and his relationship to God.

In this great contest, we need many things to be victorious -- military strength of course. But in addition, we need a solvent national economy, friendship and partnership with other free nations of the world who have the same ideals and ideas of freedom as we. We need patience, wisdom, determination, vision and confidence. Above all else, however, we need spiritual guidance to direct our paths and to strengthen our resolve.

I think one of the encouragements of our present leadership is the deeply religious feeling of the President himself and many of the men in our Government. They believe in prayer and they have publicly declared their need for spiritual guidance. This atmosphere of deep religious feeling comes downward into the Department of Defense as well. I know that I could not discharge the grave duties of my office without spiritual guidance. For the peace and stability of the free world, it is most encouraging that this is true.

Of all the Navy's continuing problems, none requires greater attention than the all important one of making each individual an upstanding, righteous God-fearing person.

That responsibility largely devolves upon our Chaplains. In your daily contacts, in your group instruction, and by your personal example, you lead the way in promoting a higher moral and spiritual life among our naval personnel.

I encourage each of you to boldly and vigorously press forward in this vital task.

C. S. Thomas

Secretary of the Navy

"For It is Good to Sing Praises unto our God,"

With a voice of singing Navy choirs lift both their own hearts to matters beyond time and also carry the thoughts of their listeners into that realm. Protestant, Catholic and Jewish services on ships and at shore stations usually have a choir for their worship made up of navy men, women, and their dependents. Frequently no professional direction is available other than a latent desire to sing. This often turns up a capable leader who organizes the group, and does a highly satisfactory job.

Some of the larger station choirs are requested to sing "outside" at churches and conventions and over the air. A letter recently received from a church visited by a Navy choir reads in part, "To say that the visit of the Navy Choir to our church last Sunday night was a great privilege for us would be an understatement.

"What really happened to us all, young and old, was to witness these young men and women (whom we consider as military people) completely capture our hearts. More than could a dozen sermons, your visit brought us up short to the realization that the voice can soar into realms of divinity and that the Navy people are far from devoid of spirituality and religious awareness. We are all a people at one with God."

CHEFOO CHOIR, YMCA 1925--The choir was composed of officer's wives, YMCA hostesses and local residents.

NO LIMIT ON FORMING CHOIRS

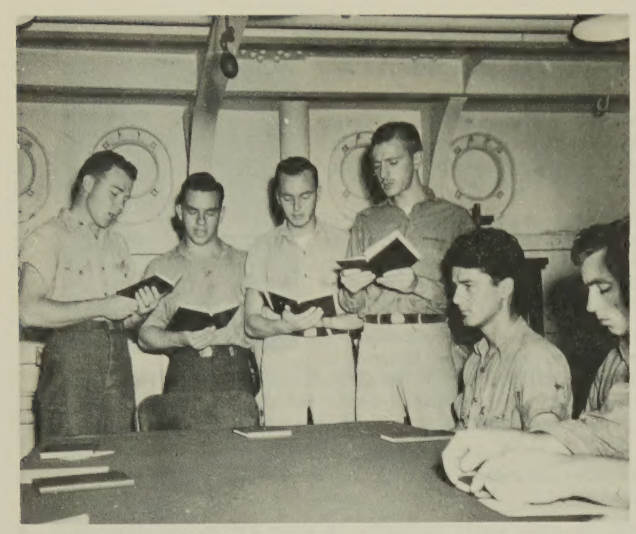
The Bainbridge Concert Choir is one such organized activity at the Naval Training Center, Bainbridge, Md. One might think from this choir's reputation that it is a permanent group. On the contrary it is entirely on a voluntary and competitive basis. All applicants must meet the standards and most of the members are recruits. Denomination does not matter. The men rehearse on their own free time four times a week. A maximum membership of seventy allows for necessary absences and also gives room to sub-divide into denominational groups if so required.

In addition to participation in religious services on the Training Center, the Choir serves as an excellent medium in establishing favorable and pleasant relations with the public in surrounding communities.

During the past year the Bainbridge Concert Choir has appeared in many different types of programs and civic appearances. A weekly radio program transcribed on tape has been prepared for request calls to the local PIO. Recordings of sacred music for the American Council of Christian Churches broadcast, entitled "Living Faith" presented over the national networks, are now in circulation.

Television appearances during the past year have been over WDEL-TV, Wilmington, Delaware, WBAL-TV in Baltimore. The choir recently appeared on the Ed Sullivan "Toast of the Town" program in New York City. Prior to this the Choir took part in the morning Worship Service in the Brick Presbyterian Church, Park Ave., New York. They have appeared in over thirty concerts this past year.

The choir is under the direction of Richmond S. Wright, PN2, It is his responsibility to direct, select, coordinate



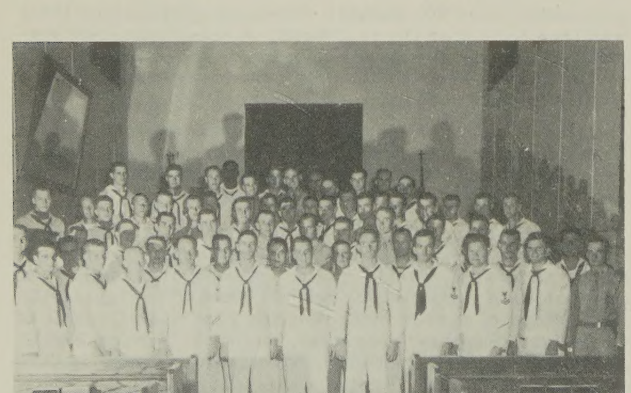
A COAST GUARD quartet sings hymns for a Protestant Worship Service being conducted in the wardroom of a Coast Guard combat cutter somewhere in the Atlantic.

and arrange all music as well as to arrange and publicize concerts. All activity is under the supervision of the Senior Chaplain, Commander H. H. Tower. The organist is LTJG Robert J. Lawton, Assistant Officer in Charge of Gunnery School. Even with an ever changing membership plans are already firmed for many months in the future.

THE MEMPHIS CHOIR

With slightly differing conditions choral activities at the Naval Air Station at Memphis, Tenn., likewise has a full program. The Naval Air Station has five choirs. In addition to their activities aboard the station they are probably one of the best public relations mediums they have.

Navy Memphis claims to have the largest number of personnel participating in choral work in the Navy. The "Navy Memphis Chorus" is composed of 45 members, the Protestant Male Chorus has 20 members, the Protestant Mixed Chorus has 27, the Catholic has 15, and the Junior Choir has 10 members. All are Navy Memphis Military personnel or dependents.



COOPERATION, organization, and the joy of working together is depicted here in the faces of the combined Memphis Navy Chorus and the Protestant Male Choir.

All the choirs except the Junior regularly participate in church services in communities over the Mid-South. They are in constant demand for public appearances. In addition to church services, the choirs make frequent appearances at hospitals, Salvation Army meetings, and YMCA-USO events. They also find time to do tape recordings for broadcast by radio station WMPS in Memphis.

Mr. Sterling Granger, a former Navy man, is the director and coordinator of the choruses. Chaplain Alvin O. Collins is Chaplain Choral Supervisor. Mrs. James Grim is organist.

AVIATION CADET CHOIR

Another popular and well known choir is that made up of cadets at the Naval Air Station, Pensacola, Florida. Its members are from the flight training cadets whose graduation every six months makes for a new choir every year. A volunteer group appearing and rehearsing on its own time, the Choir has been heard and enjoyed by public, radio, and television audiences from coast to coast. This choir also appeared on Ed Sullivan's "Toast of the Town" and on the Arthur Godfrey Show. Although noted for their "esprit de corps" and mastery of choral music, the ultimate goal of each member is to win the gold wings of a Naval Aviator and fly with the fleet.

Except when on trips over the week-end, the choir continues to sing regularly at the NAS, Pensacola Sunday Services. This choir was first organized as a chapel choir in 1950 and conducted by Chaplain E. W. Pipho, USN, then assistant Chaplain at NAS.

Give sailors a chance to sing and a choir can be organized. There is a human need of both young men and women, old men and children, to sing unto the Lord.

★ ★ ★ ★ ★

NEW MILITARY CHAPLAINS MAGAZINE

By LtCol William E. Austill, USA

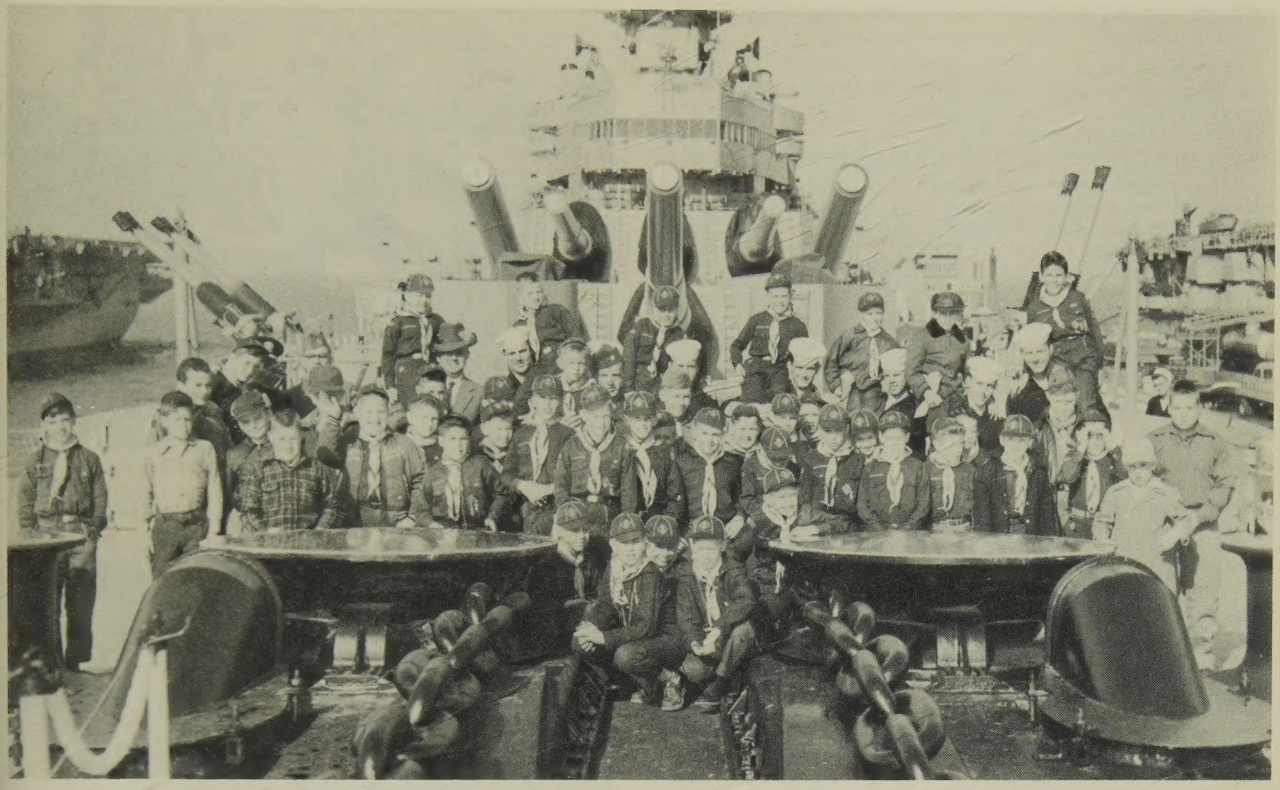
The Military Chaplain, the official publication of the Military Chaplains Association has had its face lifted and has gained a new look inside.

The change is not in the paper or design but really a new look at the chaplaincy, with extensive reports of chaplains' activities in the Army, Navy, Air Force and Veterans Administration.

Regular features include Reports from the Field, Who's Who and Where, in Staff Assignments, Schools and Hospitals, Summary of Current Regulations Pertinent to Chaplains, Promotion Lists, Awards and Decorations and Announcements of Retreats, Conferences and Special Meetings.

The feature articles in forthcoming editions will include: Forming of the Chaplaincy in the Korean Army and Navy; Complete Report of Chaplains Welfare Activities; How to Improve the Literature in Military News Stands; How to Increase the Usefulness of the Cantonment Chapels; Our Purple Heart Chaplains; The Story of the Veterans in Our Seminaries; The Programs in Our Chaplain Schools; How to Get Into a Veterans Administration Hospital; Convention Rumors; and Religion in Soviet Russia.

Every effort will be made in each issue to give as complete coverage of all chaplains activities as possible so that all Active Duty and Reserve Chaplains can keep up to date and keep posted on the outstanding achievements and significant events occuring in the chaplaincy here there and everywhere. Those who want to receive the magazine should send their membership dues of $4. to the Military Chaplains Association, 1710 16th Street N.W., Washington 9, D. C.



Boy Scouts and the Navy

During 1953 there were over one million youths between the ages of 10 and 18 who were in trouble with the law. Weighed against this statistic and the problem it represents is the healthy Scouting movement in this country. The Navy has an official program, underway for sometime, of cooperation with the scout program.

For example, within the period of January to June of this year the Naval Air Reserve training Units and Air Stations, typifying just part of one component of the Navy, have acted as host to some 15,538 Boy Scouts. This is indicative of the Navy's activity in helping to give the Scouts (aged 10 - 18) a positive and purposeful activity.

A Scout Executive, Joe L. Ballenger, expressed his gratitude for one visit to the command at an airbase in Florida: "I am happy to take this opportunity to express through you to all Navy personnel involved in the Explorer Bivouac our most sincere appreciation for an outstanding event. Those under your command, both officers and enlisted men who contributed so generously of their time and talents, are to be commended for the most worthwhile contribution they made. Such interest on the part of our friends in the Navy will certainly be of tremendous value to us as we strive to provide worthwhile activities for our young men in Scouting..." The letter also commended Chaplain A. W. Robertson who was instrumental in staging the Bivouac.

SCOUTS ARE OFFICIAL

Hundreds of young American boys are given permission by their parents each year to spend several days with the Navy. Officially chartered by Congress in June 1916, the National Council of the Boy Scouts of America is organized along the lines of the Naval Shore Establishment. There are 12 geographical regions, similar to the naval districts, and approximately 540 subordinate local councils.

The cooperation of the Navy extends also to the Girl Scout movement. This is a separate organization, organized on a similar basis.

It has been a Navy policy of long standing to render advice and assistance when called upon by the Scouts of America. The latest official implementation is set forth in OPNAV Instruction 5720.1 of 24 April 1954.

The objective of this cooperation with the Scouts is not for recruiting purposes. Rather it is to encourage the interest of the nation's youth in the U. S. Navy and thereby further, on a long-range basis, public understanding of the national security.

There are three services in the Boy Scout program: the Cub Scouts (from 8 to 10 years of age), the Boy Scouts (from 11 to 13 years of age), and the Explorer Scouts (from 14 to approximately 18 years of age). Advice is given the first two "services" as well as inviting them to visit naval shipyards, bases, air stations, vessels. Naval personnel in turn are encouraged to participate in the scouting movement.

PARTICIPATION

"The training I received in the Boy Scouts when I was a youngster was valuable to me," said a Marine Sgt, "and I just felt like I might be able to pay them back a little on my days off during the summer." This sergeant acted as instructor on the rifle range at a Boy Scout camp.

There are certain provisions enabling the Navy to transfer donable surplus to Scout units.

The most comprehensive program is applicable to Explorer Scouts only. These older scouts may use naval training, educational, and recreational activities. Encampments at naval shore establishments may be made for several days' duration. Properly registered Explorer Scouts may participate in daylight or overnight local

cruises aboard ships and craft under the control of the commandants of the various naval districts.

The purpose of such cruises is to provide shipboard training and indoctrination. Each Explorer participating presents through his local scout executive a Boy Scouts of America release. Each group is accompanied by one adult leader for approximately eight scouts.

Again, when properly registered, Explorer Scouts may be embarked as passengers in naval aircraft for short orientation flights. For these various cruises and flights there are forms which the parents must have filled out before the Scouts can take part.

On the shipboard cruises the Scouts participate in the routine life of the ship. They help in the mess hall, clean sweep fore-and-aft, join in the boat drills, watch gunnery practice and beaching exercises. They live with the crew and in some way catch the feel and sweep of the Navy at its best. With the Scouts around all hands seem to recall their own adolescent ideals. It brings out the best in them.

At shore stations scouts enter into many activities. Fire-fighting is demonstrated. They observe airport operation. They sit in on instructional classes. "Social" events are frequently rung in on the visit. Baseball games are arranged, swimming meets, volley ball arranged, wherein Scouts participate. It's not rare that a local troop of Girl Scouts is invited in for a dance provided with music by the Station band.

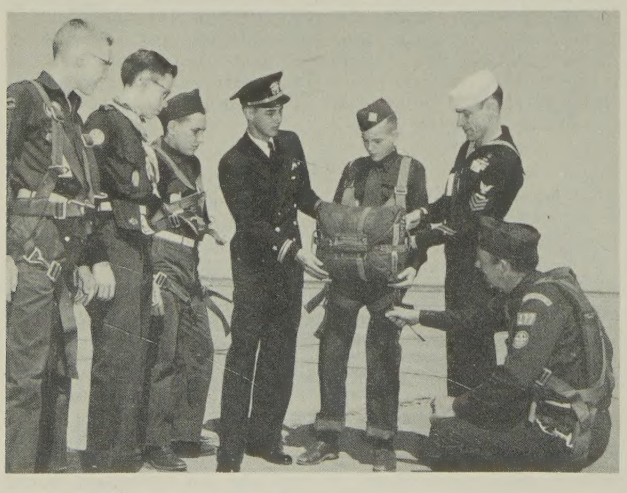
ONE SECTION'S FIGURES

As reported by the Naval Air Reserve Bulletin for the first half of 1954 at just the NARTU's and NAS's, cooperation with the Scouts provide these figures: Station tours for 13,938, Orientation Flights 2,190, Training Films shown to 5,108, Recreation Facilities such as baseball, basketball, swimming, etc. for 5,595, Aircraft Displays viewed by 9,105 and meals served to 5,783.

The program of cooperation with the Scouts commends itself to the interest of the Navy Chaplain. To date, widespread attention has not been paid to programming. It would assist the local liaison officer for scouting if the Chaplain offered his services to this army of boys and include himself in a part of the Scouts' visit. When Sundays fall within the visit period there have been several stations which invited the Scouts to divine worship. The enthusiasm with which the youths joined in the religious services with the naval personnel was an inspiration to the Navy people themselves.

LOCAL PLANNING

Since the Navy cooperation and planning with the Boy Scouts is carried out at local levels, Chaplains have to make their own suggestions and provide whatever they feel to be a congenial plan. Word will not come from "above" on any of the encampments or trips by the Scouts but will be made locally. The whole movement is one which invites an active interest on the part of Navy chaplains.



ORGANIZATION--Under the guidance of the Chaplain, Boy Scouts of various denominations get a chance to practice with a portable organ aboard the USS Maury (AGS 16).

RECEPTIVE MINDS--Key senders and phones are shown to the Scouts in the Morse Code Room. BOTTOM LEFT: Explorer Scouts receive indoctrination from instructors on the proper parachute procedure before taking off on a flight. BELOW: At the close of the day Scouts and crew members participate in Divine Services conducted by Chaplain R. M. Baxter, Jr. aboard USS Maury (AGS 16).

Letter From a Sailor's Mother

This letter was written by a mother to her son at Bainbridge who had been sent from recruit training to re-training. As a result of the letter the son improved so much that he was returned to recruit training where he made a good record. Permission was given by the mother to use this letter.

At the top of the first page of the letter the mother had added this note, "If, after receiving this letter you feel that you want to talk it over with someone, why not talk with the Chaplain about it. That's what he's there for - to help you." Here's the letter. . . . .

Monday, June 7, 1954

Bill dearest:

I have been thinking about you every minute since I came back from Bainbridge yesterday, and wondering what I could do to help you except just stand by, lovingly but very helplessly.

The situation is very much with me - and for once in your life, it's yours--all alone--to handle. This time it's up to you and you alone to take this first big hurdle towards being a man.

Enlisting in the Navy was your choice, as you know-you were happy and you went willingly. Nobody pushed you into it, nobody held you back from going. It was the first big step of your life alone-and it seems that I cannot bear to see you not make a big success of it.

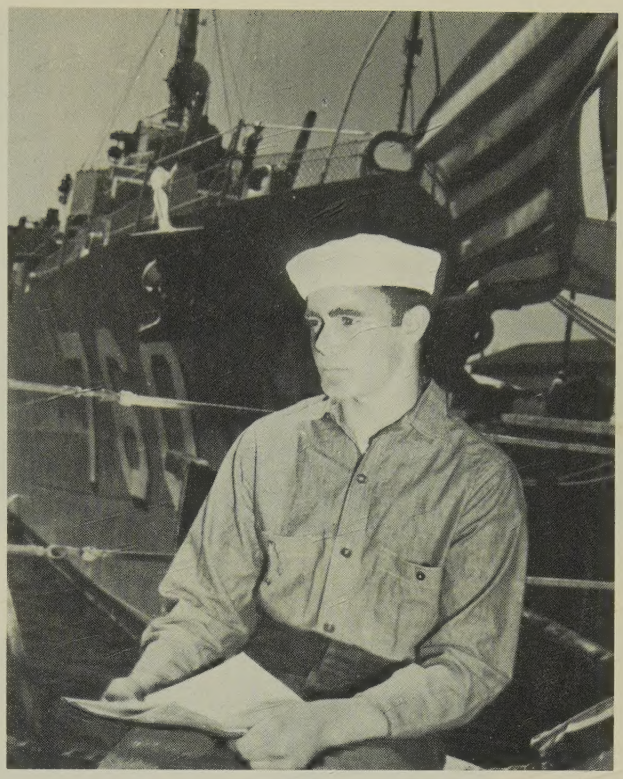
Let's face the facts, shall we? Whatever it was you did, and I feel strongly that it was something other than just "missing quarters" it was a reversion to childishness, and not a step towards maturity. And you are no longer a child; you are a man, a young man to be sure, but a man. These lapses into childish ways and infantile reactions are no longer open to you. That is the thing that Dad and Lee both were trying to tell you.

Well then, you chose the Navy, you fluffed your first training period, you're sent back to re-training and now it's up to you to wipe out this incident and get back on the line you have hewed for yourself. You see, or you will see, if you will sit down honestly and use that very fine mind of yours, that failure at this time will do something to you for the rest of your life.

If you come home to us it will be only because you didn't try hard enough; you will have to face all the people to whom you have said goodbye and who have wished you well, and no matter how much success you acquire in later life; how happy, or how contented you may become; how rich, or how poor; you will always carry with you in the back of your mind that once you faced a hurdle that you didn't take.

Getting through this training period is perhaps the hardest thing you will have to do in the Navy. But carry this thought, pound it into your mind and into your subconscious. You can do it if you want to badly enough. There is absolutely nothing, in this whole world, that anybody can't do, if they want to do it badly enough.

If you want money, or if you want fame, or if you want success, in the Navy, or anything else, you can have it BUT (and it's a big but) you must want to do it badly enough to sacrifice everything else in the world to getting it. You have to want money badly enough to live meanly, to go without, to work unceasingly, to take advantage of every opportunity, and by so doing-you will get money. If you want fame, you have to sacrifice everything else in the world to get it; you must work unceasingly, you must



study, you must fix your mind on the particular star you have in mind, and keep single handedly after the fame you want.

And if you want success in the Navy, the formula is the same. You must work unceasingly. Bill, I wish I could make you understand that everyone, everyone in the whole world has to work. If we are fortunate and if we think things out well enough in advance, we can work at the thing we like best to do; we all the time, you, me, everybody, has to work at things constantly that we don't like to do. But work we must. So must you. You must keep your eye on the goal of getting ahead-in the Navy or anywhere else-and work at it. You can't get by any longer, in this world or the other, by just slipping through.

You are a man-and a man, and woman, must work all their lives in order to accomplish anything they want to do.

I want you to think, too, that your father and I won't be here too much longer. We are not old-as age goes these days-and I'm not pulling out any sob stuff, but a simple statement of fact. We are getting older, and eventually, sooner or later, life must stop for us, and you and Lee will have to make your own way. In fact, under the present circumstances, you must make it now, since we are no longer able to help you financially and you must both look out for yourselves. I can't stand this pace much longer, and I'm afraid when I look in the future for dad and me both. But if we can see you and Lee as substantial citizens-as men able to take their own places in the world; to face their mistakes, and their limitations and lick them - we're content.

I don't guess you realize it, but you and Lee are the only concrete things dad and I have done; you are the way we have paid back life for all the things that have been given to us. Your lives and the way you live them, are all we have to show for our lives together. We are not big people; we have not done any big thing in life, either of us, except to beget two fine men, and in order to justify our existence they must be MEN.

These are adult thoughts, and I hope you are old enough

continued on page 9

Set D No. 1

Set D No. 2

FORW

By Ch

These posters grew out of requ
the relationships between religio
set is an attempt to satisfy that

One hoped for effect from this
ers of an obvious, but often ignor
we profess to believe. Through
spiritual growth and understand
experience.

It is hoped that by means of the
Navy personnel may be encourage
start thinking toward God as sug

The posters are distributed au
Chief of Chaplains (Pers J-13) wi
vertantly may have been left off
appreciated if he also write that

As an attractive media for adv
can be both useful and interesting
ferred he will find the same reli

Set D No. 4

Set D No. 7

Set D No. 8

Set D No. 5

Set D No. 6

TH GOD

rs-J13)

that a series be developed showing
e. The current Forward With God

emind naval personnel by the post-
d to practice in our daily living what
believe there can be accomplished a
s a significant part of everyman's

printed on each month's poster that
ke a step Forward With God, and to
c.

nth to Navy chaplains. A letter to the
the name of any chaplain who inad-
ives too many posters, it would be
.

rch services this series of posters
man or woman or Marine is trans-
that month on the posters.

Set D. No.11

Set D No. 10

Set D. No. 12

continued from page 6

to realize what I am trying to tell you. I hope you will keep this letter and re-read it occasionally. I am proud of both of you, proud particularly that you were willing to leave your home, and to take your own particular step towards manhood. You did it, you did it by yourself. Nobody pushed you out of the nest; now you've got to fly all alone.

It isn't easy. I remember the first time I was away from home; working and earning my own living; having to make a very skimpy paycheck cover all my necessities; and nobody around to comfort my homesickness, ease my lonely minutes, tell me what a brave girl I was. I wanted somebody to, honestly I did. But at the same time I was pretty proud that I could arrive in a big city like Philadelphia a total stranger; get a job-within almost a matter of minutes-and thereafter be on my own. It was a poor thing, but it was mine. My struggle, my job, my life, and while I certainly wasn't making any very big ripple in the stream, at least I was swimming and keeping my own head out of water.

Now I must stand by and see you do the same thing. In some ways its easier for you than for me; in some ways harder. Easier, because you've got the power of the U.S. Navy back of you; easier because you don't have to struggle to find the money to buy your food and pay your rent; easier because you have 20,000 men around you all doing the same thing.

It's likewise harder for you than for me because this is a very different world we live in. In my world, a man or a woman over the age of 18 was expected to be able to earn his or her own way and be completely adult; today men your age are still looked on as "boys" and boys will be boys and always cling with one hand to home and the ease and comfort and support they found there. At 18, years ago, a man was old enough to make his own way completely and to support a family if necessary. So it's hard! Well, nothing in this world comes easily, as I've tried to tell you again and again.

If you want to look at the situation in another way, just picture yourself as an untrained hunter. You want to hunt, but you have to have a rider to teach you to take the hurdles. The simile is very apt-the officers are only trying to school you to be a trained "hunter." They take you up to first one hurdle, then another, but the jumping is up to you. And in any schooling, a firm hand on the rein is needed, as you very well know. Well, that's what you're getting, so don't go getting balky. The schooling and the training are part of what you enlisted for and if you take the first hurdle well, the rest comes easy. You can pass any bag inspection the Navy wants to hold, and that is your big hurdle.

So jump over, my son - don't be afraid of life and what it holds for you. Just do the best you can but be honest about it and make it your best. If you try and are honest about trying, everybody will give you a hand up and along the way. Especially, your very loving mother and father. (Editor: He did.)

I'd like to remind you, too, son, that you are not alone. As you know we are not vocally a religious family. But I have never yet asked God for strength to take me over a hurdle, that He didn't give me just that strength I asked for. But you do have to ask, and you do have to be willing to receive. And when you honestly ask for Divine Power, ask for help and for strength, you will get it. I don't believe in praying for material things, because so many things we ask for are not right for us to have. But to pray for strength, I do that many, many times a day. And I pray now for strength for you, for power, and for help as you travel along a rather rocky road.

God bless you my dear.

Mother

P.S. I am waiting anxiously for you to call me Thursday and say "I made it" and I know you will-I believe in you and I trust you!

Bluejacket Diplomacy

Too much emphasis cannot be placed upon the fact that every American serviceman in foreign ports bears an immediate impression of America to foreign nationals.

In the August issue of BuPers I&E Newsletter, there appears some concrete advice in the preparing of Navy personnel for understanding and appreciation of the port of entry. The story is directed to I&E officers, but quite often a similar job falls into the chaplains' hands. It is of interest to the chaplain in any case. In precis the article says:

The State Department has long recognized that the conduct of individual Americans overseas has an enormous influence on the opinion foreign nationals are going to have of this country.

What is true of private citizens in this respect is, of course, even truer of men and women in the service. A Navy man for example, is just as much an official representative of his country as the U. S. Ambassador, and as far as influencing public opinion for or against the United States is concerned, is undoubtedly far more important. There's only one U. S. Ambassador in a given country, while there are often thousands of American sailors and marines.

It is of the utmost importance for these men to remember that in foreign countries at all times they are "Bluejacket Diplomats" and act accordingly.

LARGEST GROUP ABROAD

American service personnel, furthermore, comprise the largest single group of Americans abroad today. And certainly these men and women represent the truest cross section or sampling of America ever seen in foreign countries. They come from all parts of the United States and many occupations or social backgrounds.

These are the people who can best represent us abroad --if they are sold on the extreme importance of being promoters of good will and representatives of American democracy. Our service people are products of their native land, its form of government and its way of life; their behavior abroad is interpreted as an indication of the kind of people a democracy, and particularly the American democracy, produces.

The I and E section of the Bureau does what it can to

continued on page 13

Group Training for Restricted Personnel

The Navy has a system for the rehabilitation of its recalcitrants in the retraining commands equal to the best in American penology. However, there are minor offenders at every station and command confined to the brigs. Chaplains strive to assist these men into an adjusted return to normal duty. The problems are often knotty and complicated and demand more time and study than a station chaplain can often afford.

Consequently, when a chaplain combines several approaches which appear to have beneficial results on the confined men, the attempt may be of use for other chaplains.

During this past summer, LTJG Robert J. Gentile, ChC, recently commissioned in the Chaplain Corps, carried out a program of group therapy amongst the men confined at the Marine Base Brig at Quantico, Va. Chaplain Gentile gives account of this approach to the problem:

For several months a group of thirteen confined men met with me in the brig in what might be termed a group therapy session. The purpose of the session was to aid the members of the group in making certain personal and social adjustments which would be beneficial to them and the Marine Corps of which they are a part.

These sessions were a part of the total program which I conducted at the brig. It consisted of Character Education Lectures, personal counseling, and group therapy.

The main purpose of the entire program was to change the behavior and the attitudes of the prisoners so that certain personal and social adjustments could be made. Each portion is important and significant, and this is how they fit into a program of this type.

PERSONAL COUNSELING INTERVIEW

Almost every theory of penology or criminology utilizes catharsis or purification. The early psychoanalytic theory which regarded catharsis as a process by which detrimental complexes were removed from the unconscious was influenced by the common belief that, through talking, an individual eliminates obnoxious elements of thought out of his system and thereby reduces tension.

Without going into the psychological theories behind catharsis, it should be sufficient to say that maladjustments in general, and anti-social behavior in particular, spring many times from emotional tensions that are responses to some factor in the life of the individual.

Chaplains know probably better than all others that talking seems to provide a safety valve for pent-up emotions. Talking often frees the individual from anxiety and irrational pressures that are apt to interfere with clear thinking or result in impulsive action with its detrimental effects.

Counseling, however, has limitations not only in time but also in that it cannot always provide a guide or standard of thinking and action which is acceptable to the individual.

This is so because it comes from the counselor who is "above" the work-a-day world of the counselee. We as chaplains, many times, present a standard which is so high above the ken of the counselee that its challenge is obscured by its "insurmountableness."

LECTURE-DISCUSSION SESSIONS

By lecture-discussions the chaplain can in a greater degree provide a frame of reference for thinking.

By covering such general topics as moral principles, sex-education, religion, citizenship, marriage and family life, and responsibility, the chaplain is able to introduce new material into the thinking of persons.

In this sense the Character Education Lectures provide guidance which has hitherto been unrecognized by the restricted man. Education by itself however does not have the ability to change attitudes significantly, and that, after all, is our problem.

Were the acquisition of knowledge alone sufficient to lead to behavior change, many individuals would not be repeating again and again the personally and socially disasterous behavior patterns they follow.

GROUP THERAPY

The final phase of the program is the evaluation of thinking and action. Through group therapy the individual prisoner can evaluate his own thinking and action through the eyes of the group.

This evaluation is followed by a period of insight in which the individual sees his own socially, or in this case, militarily unacceptable behavior.

Once exposed through the group (in this case, a synthetic military society) the prisoner is given an opportunity to revise his thinking so that his behavior becomes acceptable. Thus his ability to cope with a normally frustrating military life is immeasurably enhanced.

Briefly, the group therapy session can be described as an organized "bull session." Presumably the prisoners discuss what they please, but being human they actually discuss their own particular problem. This discussion of the self is often camouflaged or concealed, but invariably it is present.

In the group the individual begins either consciously or unconsciously to have his behavior studied and evaluated. The individual finds himself judged by his peers and himself (no impersonal regulation or organization). By careful manipulation the chaplain attempts to keep the standard of judgment at a normal social level.

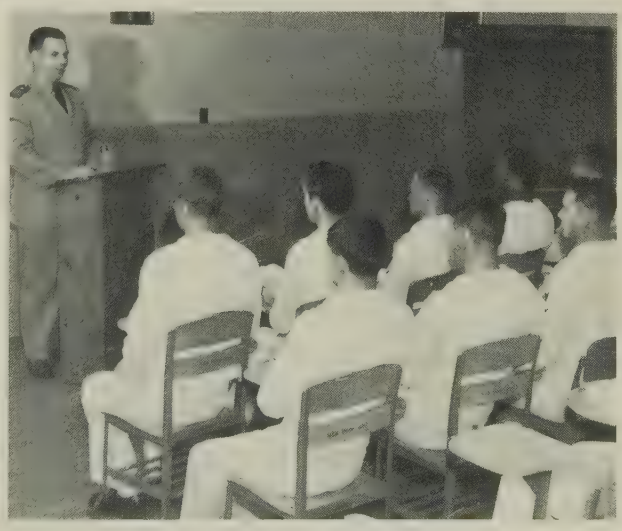
By indirection the chaplain seeks to reinforce and restate what the individual has been thinking as a result of the group discussion.

The individual prisoner and not his case or symptom is the focal point of the therapy. This method is directed toward the achievement of the integration and independence of the prisoner in the minimum necessary time.

Often these group gatherings are no more than gripe-sessions wherein the administration and the military service are given a good going over. Even this provides a necessary opportunity. Through careful manipulation and tact on the part of the chaplain the conversation can be channeled so that common experiences come to the front and a definite group spirit is developed.

CHAPLAIN'S EVALUATION

The opportunity to give this program a try was stim-



ulating. It's not a cure-all by any means, but it is felt to be a step in the right direction.

It happened that this particular experiment was very rewarding. Of the thirteen, only one has since returned to the brig. He happened to be a fellow who could not be lured into the discussion, and always remained outside of the group. This recalcitrancy was noted after the first several sessions and called to his attention. However, he never heard a word that was said.

The others are all enthusiastic and each has nominated some friend or other to participate in future groups. Many have come to the chaplain's office to say how they were making out and to ask more questions about their particular adjustmental problems.

If their enthusiasm is any criterion of the success of a program, then this one qualified. It would be unfair, however, to expect such phenomenal results to continue indefinitely. The step seems to be in the right direction by giving the chaplain greater opportunity to help redirect the confused lives of minor offenders in station brigs.

BRIG CLINIC

Chaplain Alvo O. Martin reports of another attempt to make better coverage and assistance to brig personnel in his District. Although group therapy was not an outwardly used method, the attempt demonstrated another effort to find a workable means to help minor offenders.

Chaplain Martin stated that the Receiving Station at Charleston has introduced an activity in connection with the Character Education program which deals with men in the brig. They call it a "brig clinic."

This clinic is held twice each week for at least one hour each session. The time allotted to each session is not limited. The clinic is manned by a doctor, legal officer, brig officer, chaplain, and Red Cross field director.

The schedule is strictly adhered to and the men who have problems to clear up take advantage of the opportunity it affords. The plan saves time as well as induces men to discuss and possibly solve their problems which otherwise would have gone unresolved. This procedure in no way precludes assistance at other times from any of those concerned. It rather brings to the attention of the men in the brig the constantly available resources of those manning the clinic.

It would be of value to the Chaplain Division if other chaplains who have made special study and effort in dealing with restricted personnel would send in their special projects with evaluations to the Chief of Chaplains.

★ ★ ★ ★ ★

JUST SUPPOSE

Just suppose the Lord would begin tomorrow to make people as sick as they claim to be on Sunday.

Just suppose the Lord should take away the child whom the parents use as an excuse for staying away from Church.

Just suppose the Lord should make people as poor as they claim to be when asked to help finance His program.

Just suppose the Lord should let some parents look into the future and see what their example and lax control did for their children.

Just suppose all Christians really loved the Lord.

Just suppose--and then, by the help of the Lord, go forth and live and serve as if eternity was soon comming.

—Selected

The Chaplains Bulletin would appreciate hearing from chaplains conducting similar liaison with clergy groups and associations.

Chaplain and Local Clergy

A growing interest and understanding between the churches of Seattle, Washington, and military chaplains grew out of a luncheon and invitation for chaplains to "take over" the city's pulpits on one Sunday each year.

It all started, according to the Thirteenth Naval District Chaplain, Captain C. A. Dittmar, when the Navy approached the Seattle Council of Churches before the Cruiser-Destroyer Force came into port. The Navy chaplain suggested to the Council that the large group of chaplains coming in would be available for guest preaching in any church desiring to invite one.

The response was an engagement for every available chaplain. To express the interest in and appreciation for the relationship that should exist between military religious work with that of the home parishes, the Council printed invitations sending them to all the ships' personnel to attend one of the city churches.

In order to visualize the Council's goodwill and interest in the chaplains, they gave a luncheon honoring the visiting ships' chaplains and invited all Army, Navy, and Air Force chaplains from the surrounding areas. That all began last year.

In 1954, Chaplain Dittmar reports, a repeat of the invitation to preach and the next day's luncheon was offered by the Council, thus establishing a "tradition." The luncheon was strictly social, friendly, and not of a professional intention.

This year six denominations, about forty chaplains from the three branches of service, were present at the lunch. Two Roman Catholic Chaplains were able to be among the group.

Over-all atmosphere at this gathering, expressed by both chaplains and local clergy, was happy and worthwhile. The Seattle clergy, many of them Reserves, renewed their military experiences. Both the in and out of service clergy carried away a new warmth and desire for further fellowship and cooperation.

Closer liaison, with friendliness, assisted not only the churches of the Seattle area but the efforts and morale of the military chaplains.

IN FLORIDA

Chaplains of the NAS and NATTC were hosts this fall to nearly 100 pastors of the Jacksonville Ministerial Alliance who were given a complete survey of Protestant religious activities in the Navy, a tour of the Station and a luncheon.

The gathering was the initial affair planned to establish a closer relationship between the Navy and the community in religious matters. LCDR C. W. Ackley, senior Protestant chaplain, told the group that "today's Navy recognized that the military alone is no longer the front line of defense but realizes that without the Christian front no nation is secure, however big its armed forces."

Preaching to Servicemen

By Rabbi Roland B. Gittelsohn

(Presently the Rabbi of Temple Israel in Boston, Roland Gittelsohn served during WW II as a Navy Chaplain, mainly with Marines. The following article is taken in part from an address of Rabbi Gittelsohn and which he graciously allows us to publish.)

The first, and perhaps, after all, the most important, thing to be said about preaching to servicemen is that it does not constitute an experience sui generis. Servicemen (and women, of course) are pretty much the same human beings in uniform as in civilian clothes.

And the chaplain who preaches to them is the same individual whether he stands on a pulpit or an ammo box. If experience in the military can be called unique in any way, it would be in the matter of intensity. Every emotion known by the soldier or sailor is like that of the civilian - only more so.

With this as a basic premise, I want first to speak of techniques, then later of principles. There are at least five matters of technique worth mentioning.

BREVITY

First, sermons to servicemen must be very, very brief. GI's generally do not have much patience with length.

As chaplains we would be wise to be guided by their preference as well as by the experience many of us have had that condensing a thirty-five minute sermon into a twelve-minute radio talk almost invariably increases its effectiveness. The very best sermons to servicemen run about fifteen minutes - sometimes even a little shorter, seldom, if ever, more than a very few minutes longer.

SIMPLICITY

The second technique important in preaching to servicemen is simplicity of language. Servicemen have picturesque vocabularies, but not very extensive ones. The best sermon in the world is of no value to them if they do not understand what you are saying.

The value of preaching is to transmit new ideas or new inspiration, not to teach new vocabulary or to exhibit the preacher's familiarity with the thesaurus.

The vocabulary in which the chaplain preaches, therefore, should be the vocabulary in which he speaks to his men in ordinary conversation. Many of his congregants have not gone beyond a high school education; even those who have will follow him much more successfully if they are not handicapped by unnecessarily complicated verbiage.

MANNER AND MANNERISMS

Technique number three calls for a direct and unaffected manner. GI's have no patience whatsoever with ministerial or rabbinic affectations. I doubt whether many civilians do either. But GI's expecially do not like professional mannerisms; they want a chaplain who will stand before them to speak their language - emphatically, perhaps on rare occasions dramatically - but always directly and without affectation.

ORDER

In the fourth place, our sermons to servicemen must be very carefully organized. What we wish to say must be placed on a skeletal structure of logic which will enable them not only to perceive and remember each separate part of the argument but also to recognize the relationship each part bears to the whole.

It is a good thing to help the congregation anticipate the sermon and enable it to see how far we have progressed at any given point by projecting at the beginning the course we propose to follow.

If, then, our material is skillfully organized into clear-cut divisions and sub-divisions, if we remind our listeners as we reach each topic how it relates to the others, and if, again, we summarize carefully when we have finished, the probability will be that much greater that our congregants may leave with something specific to take with them.

POSTMORTEM

Fifth and finally by way of technique, many of us in our military preaching experience discovered the value of enabling our congregation to talk back to us as frequently as possible. My personal feeling is that it is of much greater value to let the congregation talk about what the preacher has just said, to have an exchange on that topic rather than on some other. (This could be done after the service at a "coffee hour" or similar gathering.)

I would recommend such exchanges of opinion for two reasons. First a participating congregant is very much more likely to be interested and to gain something of lasting value than a passive congregant.

The very anticipation of an opportunity to participate later will cause him to listen to the sermon with greater attention. And secondly, the only way we preachers have of knowing accurately what our words mean to the listener is to hear their meaning directly from him. If you would discover the unanswered questions, the doubts and objections raised in his heart, the simplest and best way is to give him a chance to tell you himself.

Hence the value to chaplain and congregation alike of encouraging a stimulating "give and take" on the subject of the sermon!

PRINCIPLES

Now let me turn from techniques as such to principles. There are some things to be said about content and spirit as well as about mechanics and form. Foremost among these, it seems to me, is the fact that our military personnel need a God-centered and a congregation-centered rather than a pulpit-centered type of preaching. It should not be necessary to say that a God-centered type of preaching does not mean preaching lost in a fog of theological speculation. It means rather sermons aimed at teaching our servicemen a functional concept of God, not merely exhibiting the skill of the preacher.

A congregation-centered type of preaching means sermons which are directed to the immediate problems and needs of the individuals who are listening.

It is a mistake to look upon preaching as a separate

department of our work rather than as a valuable adjunct or tool of the important pastoral work we do in our congregations.

FULL SHARING OF LIFE

As chaplains we have to live with our men. We have to know their problems, to share their fears and doubts, or we cannot address ourselves to them effectively.

We can talk best to the fear of men who are about to embark on overseas duties only after we have felt that fear ourselves. We can address ourselves to the anxieties of men about to enter combat only after we have ourselves faced those anxieties in our own hearts. And even before we go into combat we have to live with our men, to train with them on maneuvers and bivouacs, before we can aim our preaching accurately.

All of which means that the most effective kind of preaching to a military congregation, or to any other, is that which springs from a full sharing of life. We must start with our congregants where they are, if we would lift them to where they would be.

The story has been told of a sermon preached by the Baal Shem Tov to a group of his disciples. When he finished they began to argue among themselves, each insisting that the sermon had been specifically meant for him. If we can preach so that each congregant sees the sermon addressed to his personal problems and needs, we will have reached indeed a very high level of success.

---

continued from page 9

foster the idea of Bluejacket Diplomacy, but real results depend upon what is done in the field, and particularly on board ship. Here the I and E officer (and chaplain) are usually the key individuals. They should be constantly on the lookout for materials, and should be ingenious at using them in the most effective way possible. Some materials are distributed by BuPers.

SOURCES

Information materials may be obtained from foreign consulates in the U. S., or American consulates in foreign countries, depending on the location of the ship or station. Other valuable sources of information materials are travel agencies, import-export houses, large industrial organizations, and religious orders performing missionary work.

In addition to these sources, officers looking for special materials might contact news magazine publishers who maintain well indexed files on general information items. As mentioned in previous issues of the I and E Newsletter, films of information value may be obtained on loan, free of charge, from: The March of Time, 369 Lexington Avenue, New York, New York.

How these various materials are used will reflect again the ingenuity of the planning officer. There are several immediately apparent ways in which they can be put to work, depending somewhat upon the nature of the material.

- o In condensed form in ships' newspapers.
- o On bulletin boards.
- o In mimeographed form as handouts to men going ashore in foreign ports.
- o Broadcast over the ship's public address system prior to entering foreign ports.

The spirit of the above is well summed up by a recent statement of President Eisenhower:

"Each of us, whether bearing a commission from his government or traveling by himself for pleasure or for business, is a representative of the United States of America and he must try to portray America as he believes it in his heart to be: a peace-loving nation living in the fear of God but in the fear of God only, and trying to be partners with our friends. And we accept for a friend anyone who genuinely holds out the hand of friendship to us as we do to them."

PROFESSIONAL EXAMINATIONS

By Chaplain C. J. Covert, J-14

BuPers Instruction 1416.1 of 30 June, 1954, establishes a schedule of written examinations for the promotion of certain officers of the Regular Navy including chaplains. This program becomes effective for all Regular Navy Chaplains selected after 1 July, 1954, with the exception of those selected for promotion to the rank of Admiral.

It is the desire of the Chief of Naval Personnel that officers maintain the highest possible standards of professional efficiency through a continuous study program. Correspondence courses, as well as other educational programs, have been made available in practically all the subjects of the three general areas outlined in the Instruction.

CORRESPONDENCE COURSES

As the Instruction indicates, Chaplains will be exempted from the examinations in subjects covered by the designated correspondence courses. On the date of the examination they must produce proof of the successful completion of the courses as well as present the assigned thesis when one is designated. The Chief of Naval Personnel prefers that officers take the exemption courses rather than the examinations. A program of continuous study through these courses is much more desirable from the standpoint of increasing one's professional efficiency.

Another practical consideration in favor of correspondence work lies in the fact that it is much easier to take the courses over an extended period of time. To try to prepare for the examinations in all the areas within the short period between one's selection for promotion and the established date is difficult.

EXAMS APPLICABLE GRADUALLY

Officers selected for promotion during the present fiscal year who may have taken only a few or none of the exemption courses will not be faced with written examinations in all the areas. The Instruction outlines a fanning in process by which method a few examinations will gradually be increased as time goes on.

For example, Chaplains selected for promotion to Lieutenant during the fiscal year 1955 will be responsible for any two subjects in the Executive area only. The number of subjects will be increased each fiscal year until all areas are included. The same fanning process, as indicated in the Instruction, will apply to all other grades.

Although Reserve Chaplains (active and inactive) are not subject to the examinations or exemption courses listed in the Instruction, plans are being formulated for setting up a series of written examinations and course exemptions for both active and inactive Reserve Officers, including Chaplains. Official word to this effect will be promulgated in the near future.

It is hoped that all chaplains now on active duty as well as those of the inactive Reserve will take advantage of the valuable educational opportunities available in the courses listed in the aforementioned Instruction.

AUGMENTATION PROGRAM

BuPers Instruction 1120.12C concerning the Regular Navy Augmentation Program has just been released by the Chief of Naval Personnel under date of 21 October 1954. Chaplains serving in the grades of Lieutenant and Lieutenant (junior grade) who desire to transfer to the Regular Navy please take notice.

Religious and Patriotic Days During 1955

JANUARY

SUN	MON	TUE	WED	THU	FRI	SAT
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

1 Jan: (Saturday) New Year's Day. Feast of the Circumcision. Holy Day of Obligation for Catholics.
6 Jan: Epiphany.
6 Jan-22 Feb: Epiphany. Season of the Evangel.
30 Jan: Youth Week.

FEBRUARY

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28					

12 Feb: Lincoln's Birthday.
13 Feb: Race Relations Sunday.
20 Feb: Brotherhood Week.
23 Feb: Ash Wednesday. Abstinence from meat for Catholic personnel. Beginning Lent. Season of renewal. Fasting or abstinence.

MARCH

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

7 Mar: Feast of Purim. (Sundown)
25 Mar: The Annunciation.
27 Mar: Passion Sunday.

APRIL

SUN	MON	TUE	WED	THU	FRI	SAT
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

3 Apr: Palm Sunday.
6 Apr: Passover. (Sundown)
7 Apr: Maundy Thursday.
8 Apr: Good Friday. Abstinence from meat for Catholic personnel until noon on Holy Saturday, Easter Eve Day.
10 Apr: Easter Sunday.
14 Apr: Last Day Passover.

MAY

SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

1-8 May: National Family Week.
8 May: Mother's Day. Festival of the Christian Home.
16 May: Jewish, Feast of Weeks, First Day.
19 May: Ascension Day. Holy Day of Obligation for Catholic personnel.
21 May: Armed Forces Day (third Saturday in May.)
27 May-28 Aug: Whitsuntide. Season of the Holy Spirit.
29 May: Whitsunday (Pentecost).
30 May: Memorial or Decoration Day.

JUNE

SUN	MON	TUE	WED	THU	FRI	SAT
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

5 Jun: Trinity Sunday. First Sunday after Pentecost.
12 Jun: Children's Sunday; Fathers Day.
4 Jul: (Monday) Independence Day.
27 Jul: Fast on Ninth of Av. Tisheah Beab (Sundown).

JULY

SUN	MON	TUE	WED	THU	FRI	SAT
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

6 Aug: Transfiguration.
15 Aug: (Monday) Assumption of the Blessed Virgin Mary. Holy Day of Obligation for Catholic personnel.
28 Aug: Christ the King.

AUGUST

SUN	MON	TUE	WED	THU	FRI	SAT
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

5 Sep: (Monday) Labor Day.
16 Sep: Jewish, Eve of New Year.
17 Sep: Rosh Hashanah, Jewish New Year, First Day.
25 Sep: Religious Education Week.
27 Sep: Yom Kippur, Jewish, Day of Atonement.

SEPTEMBER

SUN	MON	TUE	WED	THU	FRI	SAT
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

2 Oct: World Wide Communion Sunday.
12 Oct: Columbus Day.
16 Oct: Laymen's Sunday.
23 Oct: World Order Sunday.
30 Oct: Reformation Sunday.

OCTOBER

SUN	MON	TUE	WED	THU	FRI	SAT
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

1 Nov: All Saints Day. Holy Day of Obligation for Catholic personnel.
2 Nov: All Souls' Day.
11 Nov: (Friday) Veterans Day.
24 Nov: Thanksgiving Day.
27 Nov: Advent. Season of Expectancy.

28 Nov: 180th Anniversary of the Navy Chaplain Corps.

NOVEMBER

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

8 Dec: (Thursday) Feast of Immaculate Conception. Holy Day of Obligation for Catholic personnel.
9 Dec: Channukah. (Sundown)
12 Dec: Universal Bible Sunday.
24 Dec: Vigil of Christmas. Abstinence from meat for Catholic personnel.
25 Dec: (Sunday) Holy Day of Obligation for Catholic personnel.

DECEMBER

SUN	MON	TUE	WED	THU	FRI	SAT
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31